CHAPTER 14

Canadian Identity

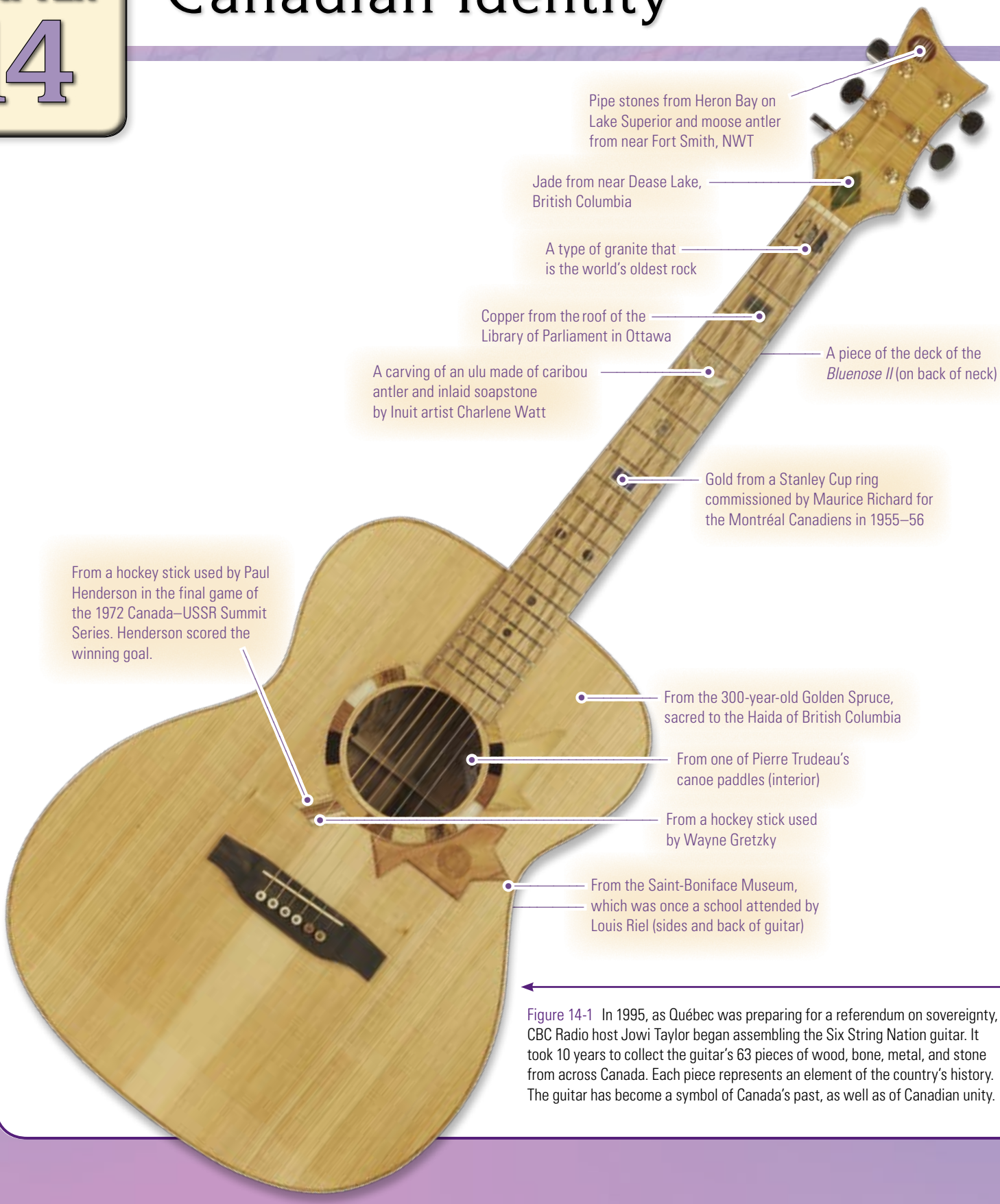


Figure 14-1 In 1995, as Québec was preparing for a referendum on sovereignty, CBC Radio host Jowi Taylor began assembling the Six String Nation guitar. It took 10 years to collect the guitar's 63 pieces of wood, bone, metal, and stone from across Canada. Each piece represents an element of the country's history. The guitar has become a symbol of Canada's past, as well as of Canadian unity.

CHAPTER ISSUE

Have attempts to promote national identity been successful?

KEY TERMS

institution

When CBC Radio host Jowi Taylor started the Six String Nation guitar project, his goal was to portray and promote Canada's national identity. To do this, he collected elements that he believes represent what it is to be Canadian and what it means to be part of Canada.

Since then, thousands of people have been photographed holding the guitar at festivals, concerts, schools, and other events. And in February 2008, the instrument received its official nickname — Voyageur.

Examine the image on the previous page, then respond to the following questions:

- A voyageur was someone who travelled far and wide by canoe to deliver furs, supplies, and news in the early days of Canada. Why might the nickname "Voyageur" have been chosen for the guitar?
- Does the guitar reflect Canada's diversity? Are there any pieces you do not recognize?
- Would a Canadian recognize the guitar's elements as symbols of Canada? Would a non-Canadian?
- If you were choosing pieces for the guitar, what would you pick?

Looking Ahead

In this chapter, you will explore whether attempts to promote national identity have been successful. You will do this by developing responses to the following questions:

- How have symbols and myths been used to promote a national identity?
- How have institutions been used to promote a national identity in Canada?
- How can government programs and initiatives be used to promote a national identity?
- How can individuals promote a national identity?

My Journal on Nationalism

What does national identity mean to you? Do you think a Canadian national identity should be promoted? If so, how? If not, why not? Use words or images — or both — to express your ideas. Date your ideas and keep them in your journal, notebook, learning log, or computer file so that you can return to them as you progress through this course.

How have symbols and myths been used to promote a national identity?

People use symbols to represent something else. A dove, for example, represents peace. Your school crest may include symbols that represent the qualities and ideals of your school community. Governments often use symbols to represent what they think is important about their country's history, nationhood, and role in the world.

The beaver, for example, is Canada's national animal. In the 1600s and 1700s, trade in beaver pelts was one of the main reasons so many French and English settled in Canada. The beaver trade was also largely responsible for the founding of the Hudson's Bay Company. Beavers are still included in the company's crest, more than 300 years after the company was formed. The beaver appears on Canadian nickels to represent the country's history, as well as qualities people have come to associate with Canada and Canadians.

If you were asked to name other animals and birds to represent Canada's national identity, which would you choose? Explain your response.

Web Connection

To find out more about Canada's national symbols, go to this web site and follow the links.

www.UnderstandingNationalism.ca

Why do people react so strongly to symbols in their lives?

National Myths

Myths can also represent a nation's identity. Many cultures are founded on a creation myth — a story that tells how a place, a city, or a nation and its people came into being. These myths provided ancient peoples with a foundation for their culture and a reason for their laws and traditions. They also helped unify the members of the community.

Today, myths are still used to unify a people and to promote national identity. National myths are stories that promote national values and perspectives. They can include ancient myths, such as stories of the Greek gods of Mount Olympus, and ancient religious texts, such as the Hindu epic poem *Ramayana*. They can also include versions of historical events and personalities. The stories of early voyageurs canoeing westward and the building of the Canadian Pacific Railway are two of Canada's national myths. These stories portray steadfast Canadians overcoming hardships.

Many people suggest that the purpose of many of Canada's myths and symbols is to foster pride in the idea that Canadians overcame obstacles and hardships to build a country. As a result, Canadians are seen as a people who are hardworking, ingenious, and determined.

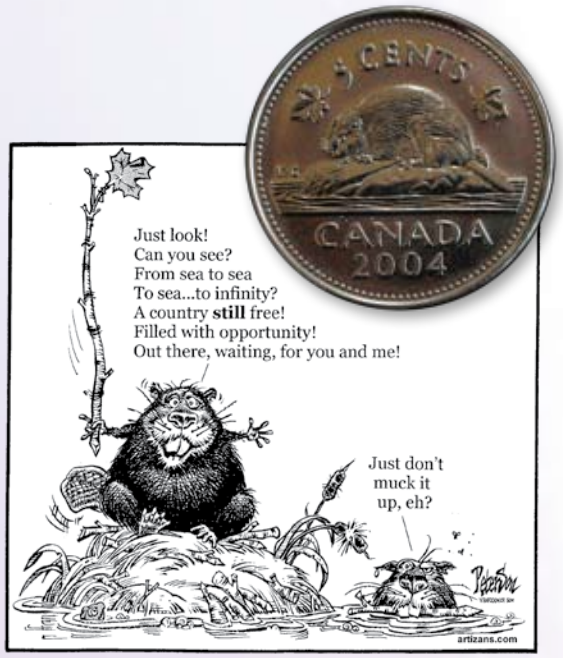


Figure 14-2 The beaver is a Canadian symbol. It has been on the back of the nickel since 1937. This symbol is so familiar to Canadians that artist Roy Peterson used it to represent Canada in this Canada Day cartoon. Peterson did not think that he needed to explain to his audience what the symbol meant. How does the use of symbols help cartoonists get their message across?

Using National Symbols to Promote Canadian Identity

People in Canada and around the world connect a number of symbols with Canada: the Rocky Mountains, hockey, the Canada goose, and the maple leaf. A successful symbol makes a connection between two things — the maple leaf means Canada, for example. Some symbols are less well-known. The loon, for example, is not widely known as a symbol of Canada, and the Canada goose can be considered a nuisance.

With a partner, list three other symbols of Canada. What do they tell people about the country? What aspects of a Canadian national identity do your symbols represent? For a symbol to be successful, must it represent every aspect of the Canadian national identity? Explain your answer.

VOICES

The great passenger trains were a symbol — still are, years after their demise [death] — and symbols do not operate on the level of logic, but of emotion.

— *Peter C. Newman, in* The Canadian Revolution: From Deference to Defiance, *1996*

MAKING A DIFFERENCE

Jowi Taylor and George Rizsanyi
The Six String Nation Guitar

Figure 14-3 Jowi Taylor (left) and Canadian rocker Colin James checked out the Six String Nation guitar before it was played for the first time on Canada Day, 2006. Has this guitar succeeded in becoming a symbol of Canada?

In 1995, just before the Québec referendum on separation, broadcaster Jowi Taylor decided to promote national unity by creating a symbol of Canada's past and diversity. For the next 10 years, he worked on the Six String Nation guitar.

Taylor travelled across Canada to collect the pieces that are in the guitar. He collected wood from Haida Gwaii in the Queen Charlotte Islands and from Cape Race in Newfoundland. Individuals and communities from various cultures also contributed pieces to the guitar.

The guitar includes wood from Pierre Trudeau's canoe paddle, the deck of the *Bluenose II*, Wayne Gretzky's hockey stick, the home of Alberta cowboy John Ware, a Saskatchewan grain elevator, and the Saint-Boniface Museum, which was once a convent where Louis Riel went to school.

One piece is an important part of guitar maker George Rizsanyi's family story. An inside part of the guitar is made from a fragment of Pier 21 in Halifax. When Rizsanyi and his family immigrated to Canada in 1956, this is where they landed.

Rizsanyi believes that the voices of each story in the guitar will combine when it is played. He hopes this will give Canadians a sense of the richness of their own history. "They will recognize how deep the culture and history of Canada . . . how colourful it is, that we should be proud as Canadians," he told CBC TV.

EXPLORATIONS

1. Describe how the Six String Nation guitar tries to unite various aspects of Canada. Do you think it succeeds in helping Canadians view themselves as a nation? Explain your judgments.
2. Should this guitar be promoted as a national symbol? Explain the reasons for your judgment.
3. List three things you could do to promote the Six String Nation guitar as a symbol of Canadian national identity.

Figure 14-4 Canadians on Peacekeeping Missions, 1991 and 2006

	August 31, 1991	August 31, 2006
Number of Canadian military personnel on UN peacekeeping missions world-wide	1149	56
Number of military personnel (all nationalities) on UN peacekeeping missions	10 801	66 786

Source: "Peacekeeping by the Numbers," Council of Canadians, September 2007

Can Canada continue to call itself a nation of peacekeepers if its forces are small and scattered around the world?

Using National Myths to Promote Canadian Identity

Shared memories of a common history help unite peoples, but peoples also select the myths they include in their national memory. In the late 1800s, for example, the Canadian government told the story of how the mostly European pioneers triumphed over nature and built new lives in Canada. The government used this story to create symbols and advertising to attract settlers to Canada. But in the 21st century, the reality is that more than 80 per cent of Canadians live in urban areas and few live completely off the land.

Whose story is left out of the national myth of the "rugged Canadian" settler's triumph over nature? Why do you think this happened?

The national myth of Canadians as peacekeepers is more recent. Many Canadians, as well as members of the international community, view Canada as a nation of peacekeepers. But the numbers tell a different story. In 1991, Canada contributed more than 10 per cent of all United Nations peacekeeping forces. Sixteen years later, this contribution amounted to less than 0.1 per cent.

Some people believe that as long as myths serve a valid purpose, such as promoting national unity, it doesn't matter how true they are. But others say that national myths may sometimes be based on lies that promote the dominance of one social group over another.

Historian John Fitzgerald teaches at Memorial University in Newfoundland. Fitzgerald believes that Canada's best interests do not always match the best interests of Newfoundland and Labrador. He says that historical myths are what people tell themselves when they don't know their own history. Myths are "cute and cuddly" and "politically inoffensive," he says. But they also reinforce the domination of "the ruling class."

But in the *Journal of Political Philosophy*, Canadian political scientist Arash Abizadeh wrote that whether national myths are true or false may not matter much. He suggested that national myths are really inspiring stories that tell us "who we are or want to be."

Recall . . . Reflect . . . Respond

1. Look around your school and make a list of images, symbols, and stories that create a sense of group identity and belonging. What does your school crest or logo represent? Is your school named after someone? If so, what story is told about that person? What feelings do your school symbols and myths inspire in you?

2. On a chart like the one shown, list three ways that symbols and myths have been used to promote Canadian national identity. Rank the success of each (1 = not very successful; 5 = very successful) and explain the reason(s) for your judgment.

Symbols, Myths, and National Identity		
Way Symbol or Myth Has Been Used	Ranking of Success	Reason(s) for My Judgment

How have institutions been used to promote a national identity in Canada?

An **institution** is an organization established for — and united by — a specific purpose. Institutions often use symbols and stories to define their identity and promote a sense of belonging. The International Federation of Red Cross and Red Crescent Societies, for example, is an organization that, among other things, helps people in conflict zones during wars. It uses the symbols that are part of its name to define its identity.

The activities of various institutions often overlap — and their mission may not be restricted to a single field. Governments, organizations, communities, and individuals may operate — and co-operate in funding — institutions that provide services. These services may include social assistance, education, and sponsoring cultural events. Public art galleries and museums are institutions that may be run by national, provincial, or local governments. They often display national or regional treasures and convey messages about national and regional culture.

If you wanted to tell others about your community or what makes your province special, what would you say?

Cultural Institutions

Some cultural institutions were created to honour parts of Canada's heritage and history as a foundation of national identity. Museums display objects from the country's past that express — and occasionally challenge — people's sense of belonging.

The Glenbow Museum in Calgary, for example, has mounted a permanent and online exhibit called Mavericks: An Incorrigible History of Alberta. The publicity for this exhibit says, "Alberta was shaped by Mavericks — men and women who were adventurous, hard-working, and spirited." Among those mavericks is John Ware, a former slave, who moved to Alberta and became a rancher who was widely admired for his skills.

What do you think the Glenbow Museum wants visitors to think about when they view Mavericks? How do you think exhibits like Mavericks might affect Albertans' sense of identity?

Art galleries such as the National Gallery of Canada in Ottawa often display Canadian art that is the source of strong national symbols. Paintings by British Columbia artist Emily Carr and the Group of Seven, for example, are featured.

Some institutions help Canadian performers. The Canadian Academy of Recording Arts and Sciences, for example, promotes the country's music industry by presenting Juno Awards every year. CARAS members vote to choose the winners.

Other institutions may help athletes, sometimes by sending them to represent Canada at national and international competitions. And still other institutions try to preserve and promote French, Aboriginal, and heritage languages.

Web Connection

To learn more about the diverse exhibitions presented by the Glenbow Museum, go this web site and follow the links.

www.UnderstandingNationalism.ca

Figure 14-5 The Mavericks exhibit at Calgary's Glenbow Museum showcases the lives of some of Alberta's legendary characters. One is John Ware, shown with his boarhound, Bismark, in 1891. How might the Glenbow's decision to include Ware in the exhibit influence the way Albertans view their province's history? Their sense of identity?

Figure 14-6 In April 2008, Leslie Feist won five Junos — for top songwriter, artist, pop album, album, and single — at the award ceremony in Calgary. Juno Awards are presented every year to outstanding Canadian recording artists.

Web Connection

To learn more about the Historica Foundation and its programs for young people, go to this web site and follow the links.

www.UnderstandingNationalism.ca

Figure 14-7 In April 2006, Grade 8 student Cassandra Sweeting displayed eagle feathers that played a part in the history of First Nations people at the Historica Fair at Armour Heights Public School in Peterborough, Ontario. If you were taking part in a fair like this and wanted to highlight Canada's diversity, what would you choose to display?

CheckForward >>>

You will read more about Maude Barlow and the Council of Canadians in Chapter 15.

Figure 14-8 In January 2008, Maude Barlow, national chair of the Council of Canadians (left) and director Irena Salina attended the Sundance Film Festival to see Salina's film *Flow: For the Love of Water.*

Educational Institutions

In Canada, provincial and territorial governments are responsible for education. At various levels, schools teach courses about Canadian history, culture, and identity. But many other Canadian institutions also provide information and education in these areas.

The Historica Foundation

The Historica Foundation of Canada started in 1999 with a mission "to help all Canadians come to know the fascinating stories that make our country unique." The organization produces the Historica Minutes, short films that are often shown on television. The films tell a wide range of Canadian stories on topics ranging from Louis Riel and Emily Carr to the *Bluenose*.

The organization also runs the Historica Fairs. The fairs are designed to increase students' understanding of Canada's history, heritage, and diversity of cultures. Students work individually or with others to prepare and present exhibits at public fairs in their communities. Some exhibitors go on to regional, provincial, and even national fairs.

In 2008, 1000 Canadian communities held Historica Fairs. In Alberta, schools and museums worked together to hold the fairs.

The Council of Canadians

The Council of Canadians — Canada's largest citizens' group — was founded in 1985.

Working with a network of volunteers, the council organizes events and publishes research reports and other material to tell business people and governments about "the kind of Canada" that Canadians want. The COC tries to educate people about issues that concern them as citizens of the country and of the world.

The council provides information on a wide range of issues: health, changes in drug approval regulations, the war in Afghanistan, changing security rules, military integration with the United States, uranium mining in Canada, and mandatory labelling legislation.

In 2007 and 2008, the COC worked to raise awareness about the global water crisis. Its chair, Maude Barlow, published *Blue Covenant: The Global Water Crisis and the Coming Battle for the Right to Water.* She also starred in Irena Salina's film *Flow: For the Love of Water.* Barlow believes that the water crisis is as great an emergency as climate change. She summed up her goal: "I do what I can to sound the alarm and get this information out to the world."

The Historica Foundation, the Council of Canadians, and other national institutions help promote Canadian national identity. Describe an institution that you would set up to achieve the same thing. What goals would you set for your new institution?

Institutions That Seek Influence

Many institutions try to influence government policies and the way these policies are developed. These institutions often promote the interests of a particular group. They try to make their members' voices heard and make sure that their stories become part of national myths and identity. To achieve this goal, political institutions may hire companies to take surveys, maintain web sites, and publish books, pamphlets, and magazines.

Aboriginal Organizations

Aboriginal organizations such as the Assembly of First Nations and the Métis National Council, as well as regional groups such as the Métis Nation of Alberta, work with Aboriginal people across Canada. They may, for example, start campaigns to improve access to clean water or support traditional lifestyles. But they also promote Aboriginal perspectives and ensure that these are considered when issues of national interest are debated.

How successful do you think Aboriginal organizations have been in ensuring that their peoples' perspectives are included in Canada's national stories? Explain your judgment.

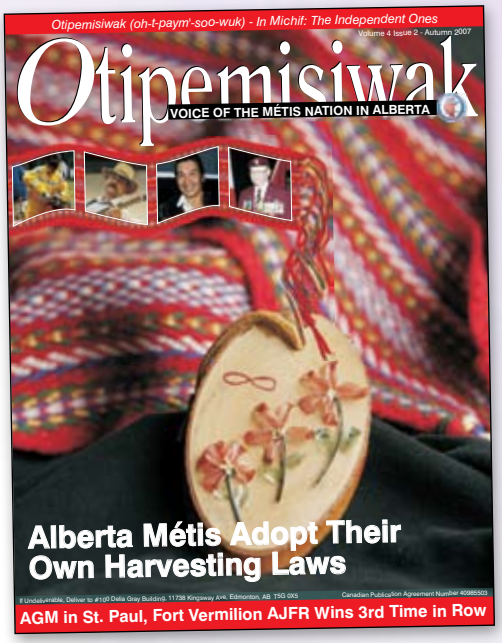


Figure 14-9 At the web site of the Métis Nation of Alberta, you can hear the Métis national anthem and view the organization's magazine, *Otipemisiwak*. The magazine's covers often display symbols that are important to Métis identity.

Taking Surveys

News organizations, government agencies, and other groups often hire polling companies such as Ipsos Reid and COMPAS to provide a snapshot of Canadians' views on particular issues. Survey results can affect whether a government holds an election or cuts taxes, as well as what people read about and see in the news.

The Dominion Institute, for example, focuses on educating people about how history has shaped Canadian identity. In 1997, the Dominion Institute asked Ipsos Reid to conduct a mock citizenship exam similar to the one immigrants must pass to become citizens. In that survey, 45 per cent of respondents failed. When the survey was repeated 10 years later, the results were even worse: 60 per cent of respondents failed, though 70 per cent of immigrants passed.

In response to this survey, the Dominion Institute recommended that high school students across Canada should be required to pass a national citizenship exam before they can graduate. Do you think this idea would effectively promote a Canadian national identity? Explain your judgment. Should requirements for citizenship include a knowledge of Canada, as well as the skills to participate in the democratic process?

Figure 14-10 Dominion Institute–Ipsos Reid Mock Canadian Citizenship Exam — Selected Questions, 1997 and 2007

What was the main trade controlled by the Hudson's Bay Company?
Who is Canada's head of state?
Which four provinces joined together in Confederation?
What three oceans border Canada?
Name four of the five great lakes.

Figure 14-11 This information banner is one of many on the Dominion Institute's web site. How many of the people in the background can you identify? Should Canadians feel pride in the achievements of these people?

Economic and Commercial Institutions

Other institutions also try to make their voices heard. Labour unions, industry associations, and businesses, as well as people who are poor, appeal to a particular view of Canada. Some businesses, such as the Hudson's Bay Company, are even big and influential enough to be counted as institutions in themselves.

To live in poverty in Canada is to live with insufficient and often poor quality food. It is to sleep on city streets, in homeless shelters, or in poor quality housing. . . . The elimination of poverty in Canada ought to be a top priority of every political party and of every level of government.

— National Anti-Poverty Organization, "Poverty in Canada," 2007

The National Anti-Poverty Organization

The National Anti-Poverty Organization works on behalf of people who are poor. The organization was founded in 1971 and represents more than 250 groups — including food banks and shelters for the homeless and abused women — across Canada.

NAPO has appeared before the United Nations Committee on Economic, Social and Cultural Rights. NAPO has said that Canada has failed to live up to its international human rights obligations. In 1998, for example, NAPO told the UN committee that Canada's economic and social policies had resulted in "increased poverty and hardship for low-income Canadians."

In 2006, the UN committee expressed concern about high poverty rates in Canada, especially among "Aboriginal peoples, African-Canadians, immigrants, persons with disabilities, youth, low-income women and single mothers." Aimée Clark of NAPO said that too many people are still denied "adequate housing, a decent standard of living, and access to health and higher education."

Examine the words of the NAPO report in "Voices" and Aimée Clark's comment. Do criticisms like these make Canada stronger or weaker? Explain your response.

What stories might First Nations people have told about the Hudson's Bay blanket? What might it have symbolized for them?

The Hudson's Bay Company

The Hudson's Bay Company, which was founded in 1670, owned and controlled a large part of Canada until 1868. During that time, the Bay issued its own money, made its own laws, and controlled many aspects of its employees' lives.

The Bay's history includes stories of exploration, adventure, and greed. Its colourful past is one of Canada's national myths. The Hudson's Bay blanket was one item traded to Aboriginal trappers. The blanket became a symbol of the company — and of Canada.

Recall . . . Reflect . . . Respond

1. Choose three institutions described in this section. What perspective does each present? What aspect of national identity does each promote?
2. Prepare two questions you would like to ask each institution so you can find out more about its vision of Canadian national identity. You may wish, for example, to more fully understand what the vision is, how it was decided on, or how it has changed through the years.
3. Choose one institution and write an e-mail message asking your questions and explaining why you are asking them.

How can government programs and initiatives be used to promote a national identity?

Federal government programs are often used to promote national unity and a sense of Canadian identity. But they can also cause controversy. The governor general and lieutenant-governors, for example, are symbolic heads of state. They represent the British monarch. Some people believe that these symbols help unite Canadians by reminding them of the country's history. But other people think they are leftovers from colonial times and should be abolished.

Should Canadian taxpayers be required to pay the bill for promoting Canadian culture?

Arts and Cultural Programs

Cultural institutions are important to all peoples. In Canada, governments support cultural industries by providing some funding directly. They also set up programs that encourage Canadian involvement in activities such as publishing, film and television productions, music, and dance.

FYI

The CBC operates independently of the federal government. But about two-thirds of its annual budget comes from government grants. This means that everyone in Canada contributes about $33 a year to keep the CBC operating.

The CBC, NFB, and CRTC

The Broadcasting Act specifically requires the Canadian Broadcasting Corporation and the Société Radio-Canada — CBC–Radio Canada — to "be predominantly and distinctively Canadian" and to "contribute to shared national consciousness and identity." The CBC–Radio-Canada promotes Canadian identity by broadcasting programs that all Canadians can listen to, see, and share.

The National Film Board produces films in English, French, and other languages. These films reflect Canadian points of view and perspectives — and often win international awards.

The Canadian Radio-television and Telecommunications Commission regulates and licenses broadcasting in Canada and requires broadcasters to meet Canadian-content quotas. These quotas mean that broadcasters must use a certain amount of material that is written, produced, and performed by Canadians.

This policy has helped Canadian musicians and performers, as well as TV and film producers, compete in a marketplace dominated by American media. But the need for quotas, and exactly how high they should be, remains controversial.

National Galleries and Museums

The federal government also helps fund museums and galleries, such as the National Gallery of Canada, the Canadian Museum of Civilization, and the Canadian War Museum. All celebrate aspects of Canadian culture and identity.

The Canadian War Museum, for example, commemorates the efforts of Canadians during times of war. The museum tries to strike a balance between building pride in military achievements and recognizing the horrors of war.

Figure 14-12 In 2005, a worker at the Canadian War Museum in Ottawa prepared an exhibit. The scene shows the planks, mud, and destruction of the World War I battleground of Passchendaele, Belgium. Thousands of Canadians died in this battle. How might exhibits like this contribute to national myths and national identity?

THE VIEW FROM HERE

The CBC bills itself as Canada's public broadcaster. It is largely funded by taxpayers' money — and this means that people often disagree over how this money is spent. In 2006, the English division of CBC-TV wanted to attract bigger audiences. This would boost revenues by enabling CBC to charge advertisers more. So officials announced that *The National*, the CBC's flagship English-language news program, would be bumped from its 10 p.m. slot. Instead, a reality show would be broadcast. The following comments reflect some of the debate inspired by this decision.

William Thorsell is head of the Royal Ontario Museum. In *The Globe and Mail*, he wrote that the CBC must stop trying to appeal to so many different audiences.

> If the parliamentary grant is not going to increase, and if English-language television drama is the most important single mission for the CBC, and if high reliance on commercial revenue undermines television drama, shouldn't the CBC shed a vast number of its other services to focus on the core business? Are 27 services in eight languages over six time zones a virtue — or a curse for the CBC?

In 2006, **Bev Oda** was heritage minister in Prime Minister Stephen Harper's Conservative government. Oda made the following comments in an interview with *Maclean's* magazine.

> If the CBC is going to provide service that's very similar to the commercial broadcasters, if they are providing programs that are very similar, people are going to ask the question, "Why the use of public funds to deliver those services and programs?" It's a natural and very valid question to ask.

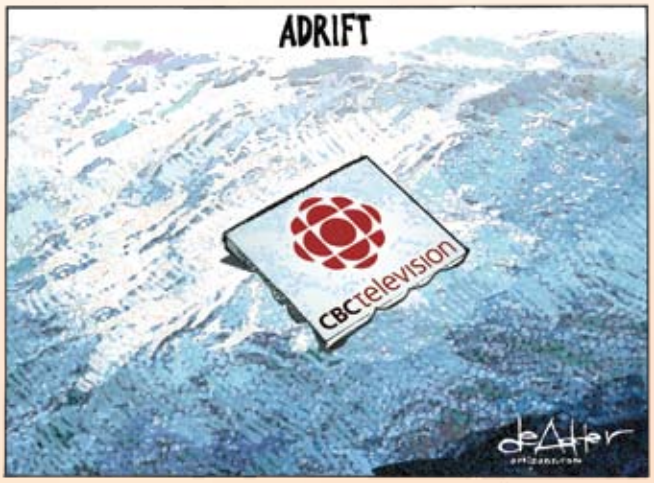


Figure 14-13 Artist Michael de Adder created this cartoon as a comment on the situation.

EXPLORATIONS

1. In your own words, briefly explain the message in Michael de Adder's cartoon.
2. Both William Thorsell's and Bev Oda's statements include questions. How would you answer these questions? Provide logical reasons for your responses.
3. Should CBC programmers pay attention to what people who do not work for the corporation say about their decisions? Explain your response.

Educational Programs

Education is a provincial and territorial responsibility, but the federal government plays an indirect role by providing some funding. And in some areas, such as universities and the education of First Nations students on reserves, the federal government plays a more direct role. Providing an education to students on reserves is a treaty obligation. At all levels of education, the federal government supports a number of programs that promote a Canadian national identity.

Katimavik

Between 1977 and 1986, and again since 1994, the federal government has operated a program called Katimavik — an Inuktituk word that means "meeting place." The program was set up to educate Canadian youth through community involvement.

Young people between the ages of 17 and 21 have a chance to travel and learn about other regions of Canada. They develop job skills, live in a group, and build closer ties with their peers and their country. More than 25 000 young people have volunteered in more than 2000 communities across Canada.

In 2006, Katimavik conducted an assessment of the program's costs and benefits. The study found that every dollar the government spent on the program generated $2.20 in participating communities. Both Katimavik volunteers and participating communities said that they would recommend the program to friends, other communities, and businesses.

Canada World Youth

The federal government also funds a program called Canada World Youth. This international and intercultural program involves 17- to 24-year-old Canadian volunteers in community development exchanges with young people in other countries.

Since 1971, more than 27 000 young people have taken part in the program. Canadian youth have taught at a school for the deaf in Sri Lanka, helped train service workers in India, served as health care workers in Bénin, and picked produce on organic farms in Cuba.

Kat Koostachin of Saskatchewan was a volunteer with Canada World Youth. She said that the experience inspired her. "I . . . now realize how important it is for me to help my own community in Canada. I hope to do this by getting other First Nations youth involved in community work and programs," she said.

List three ways you think organizations such as Katimavik and Canada World Youth help develop Canadian national unity and identity. Share your list with a partner. Then write a joint list of three ways you agree on. Work together to select the most important of the three and explain your choice.

VOICES

I believe Canada is stronger when our young people are encouraged to live in and learn about another region and devote their skills and energy to local communities in need.

— Justin Trudeau, politician and son of Katimavik co-founder Pierre Trudeau, 2005

<<< CHECKBACK

You read about Katimavik in Chapter 3.

Figure 14-14 In 2000, Katimavik volunteer Lisa Howey of Milford Bay, Ontario, took part in a community snowshoe race in Red Deer, Alberta. Howey and other Katimavik members were living and working in Red Deer to serve the community.

Programs That Promote Peace, Order, and Good Government

The phrase "peace, order, and good government" was written into the British North America Act of 1867 and is written into the Canadian Constitution of 1982. For some people, the phrase defines Canadian values and national identity in the same way as the phrase "life, liberty and the pursuit of happiness" defines American values and national identity.

The Royal Canadian Mounted Police

One of the first institutions created to achieve Canada's goals of peace, order, and good government was a national police force. The Royal Canadian Mounted Police began as the North-West Mounted Police in 1873. It was renamed the Royal Northwest Mounted Police in 1904. In 1920, it became the Royal Canadian Mounted Police. The RCMP provides national, federal, provincial, and even municipal policing in some parts of Canada.

The force's dress uniform — scarlet tunic, brown riding boots, jodhpurs, and wide Stetson — has become a symbol of Canada. And the Musical Ride has been widely acclaimed since its first public performance in 1901.

The RCMP's dress uniform has changed very little over the decades. With a partner, list at least three reasons the Mounties might have continued to use this dress uniform.

Immigration and Security Programs

The first government representatives that many visitors and immigrants to Canada meet are members of Canada Customs and Revenue, Citizenship and Immigration Canada, and the Canada Border Services Agency.

- The Canada Customs and Revenue Agency ensures that Canadians share in the costs of running the country by collecting taxes fairly from everyone.
- Citizenship and Immigration Canada deals with matters relating to citizenship and immigration. It introduces new Canadians to the country and helps them integrate into society.
- The Canada Border Services Agency works with the RCMP, other police forces, and other Canadian government agencies, as well as international agencies, to keep Canadians safe and the borders secure.

In addition, the Canadian Security Intelligence Service, which is Canada's spy service, interacts with police forces and domestic and international agencies to make the country secure against threats.

VOICES

Much of the world sees Canadians as people who are fair. Our culture and our practices at home, municipally, provincially, federally, are in fact imbued with this principle. And we're good at it.

— James Orbinski, former president of Doctors Without Borders, 2008

Figure 14-15 In 2007, the Royal Canadian Mounted Police Musical Ride performed for a conference in Ottawa. The Musical Ride represents the RCMP's tradition as a "mounted" police force. Does the Musical Ride reflect the reality of the Mounties' role in Canada today?

Web Connection

To find out more about CSIS, go to this web site and follow the links.

www.UnderstandingNationalism.ca

Economic Programs

Many everyday items used by Canadians across the country, such as money and postage stamps, are provided by government programs and use symbols that promote national identity and unity.

The Bank of Canada and the Royal Canadian Mint

Between 1858 and 1908, Canadian coins were made in Britain at the Royal Mint. Then a Canadian branch of the Royal Mint was built in Ottawa to make both Canadian and British gold coins. The Canadian government took control of the mint in 1931 and created the Bank of Canada in 1934.

The mint's coins and bills have carried symbols of Canadian identity — images of the Vimy Memorial, Canadian birds and historical figures, First Nations artworks, and Olympic athletes — and spread them across the country and around the world.

Advertising and Sponsorship

Publicly funded Canada Day celebrations are one way the federal government promotes Canadian identity and unity. A government-run organization called the National Committee helps communities organize and pay for Canada Day celebrations. Since 1985, every province and territory has had a committee that uses federal grants to help co-ordinate these celebrations.

Members of Parliament often hand out flags and maple leaf pins to constituents. In 1996, the government sponsored what it called the One in a Million National Flag Challenge. The plan was to distribute a million flags to Canadians, who would fly them on Flag Day in 1997. The program cost $15.5 million, or about 50 cents for every Canadian.

Another way the federal government promotes Canada at home and abroad is by sponsoring athletes — at the Olympic, Paralympic, and Commonwealth Games, for example.

Figure 14-16 In 1935, Canadian bank notes were printed in either French or English, depending on where they would circulate. In 1937, the bank printed the words on the bills in both languages. What does this change suggest about how ideas of Canada's national identity had evolved?

FYI

When the Canadian Football League was in financial trouble in the late 1990s, the federal government provided funding to place a sticker of the Canadian flag on every player's helmet. Some Canadians complained that the government was bailing out privately owned sports teams. Others said that the government was simply paying for advertising.

Recall . . . Reflect . . . Respond

1. With a partner, identify three Canadian programs that promote a national identity and that you think should be more widely recognized. Give one reason why you chose each program.
2. With your partner, select one of the three programs you identified in Question 1. Draw up a plan for an advertising campaign that will help Canadians feel proud of this program and their country.

Your campaign should describe

a) the purpose of the campaign

b) your target audience

c) the parts of the campaign (steps and actions)

d) a brief plan for organizing and carrying out the campaign (who will do what and when)

e) a tool for judging the success of your campaign and identifying why your campaign was — or was not — successful

How can individuals promote a national identity?

When Canada's unity was threatened by the Québec referendum in 1995, Jowi Taylor was inspired to create the Six String Nation guitar. Taylor's action is an example of how individuals can play an active role in promoting national identity.

Musicians, painters, writers, and others have often used symbols of Canada and drawn on national myths for inspiration. In the process, they have sometimes added new symbols and myths to Canada's story.

VOICES

Oh! The good old hockey game,
Is the best game you can name;
And the best game you can name,
Is the good old hockey game!

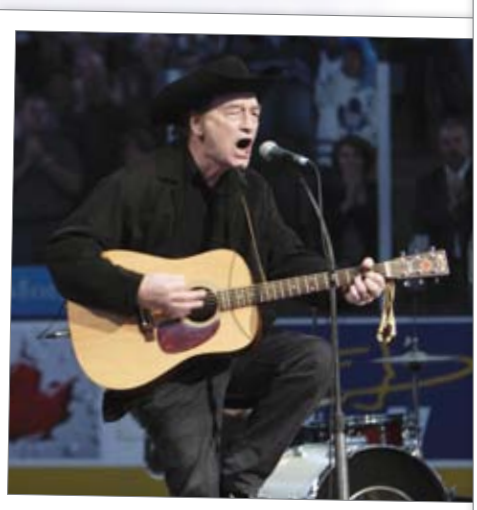
— Stompin' Tom Connors, "The Hockey Song," 1971

Musicians

Canadian songwriters have helped define Canadian identity. In 1988, for example, when Gordon Lightfoot sang his song "Alberta Bound" at the opening ceremony of the Calgary Winter Olympics, he created a national myth for Canadians and people in the rest of the world.

The photo essay on this page and the next features six Canadians who promoted national identity through their artistic or athletic achievements. With a partner, examine the photo essay. Then select six other Canadians who promote Canadian national identity both within Canada and abroad. Explain your choices.

Picturing Individuals Who Promote National Identity

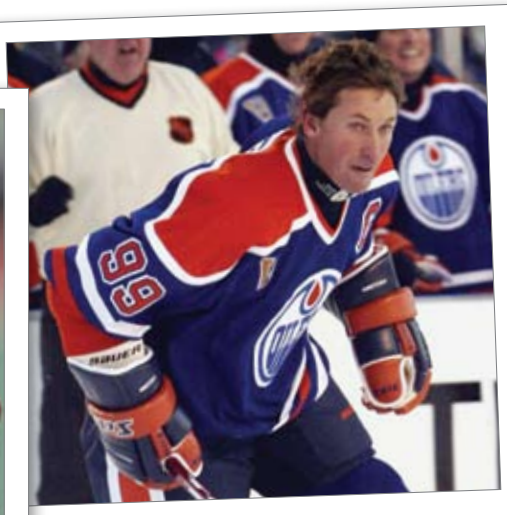


Songwriter and Performer

Figure 14-17 On October 5, 2005, Stompin' Tom Connors sang "The Hockey Song" — which has been called a national anthem — before a game between the Toronto Maple Leafs and the Ottawa Senators in Toronto.

Paralympic Athlete

Figure 14-18 On August 22, 2004, Chantal Petitclerc of Montréal won the gold medal in the women's wheelchair 800-metre race at the Athens Paralympics. In 2004, *Maclean's* magazine named Petitclerc Canadian of the year, and in 2005, *Chatelaine* named her woman of the year.



Professional Athlete

Figure 14-19 On November 22, 2003, Wayne Gretzky — who led the Edmonton Oilers to four Stanley Cup championships — returned to Edmonton to play in an alumni game. When Gretzky was traded to the Los Angeles Kings in 1988, member of Parliament Nelson Riis unsuccessfully urged the Canadian government to stop the trade. Riis called Gretzky "a national symbol, like the beaver."

Painters

In the 1920s, the Group of Seven set out to explore and paint the Canadian landscape in a different way from other artists. At the time, most other artists had been heavily influenced by European tastes and traditions. The Group of Seven — and others, such as Emily Carr — created images that reflected their feelings about their country. Since then, their works have come to represent Canada.

Today, Aboriginal artists like Kent Monkman, a member of the Fisher River Band of Manitoba, often use their art to promote their people's identity. Monkman has written that the reality of Aboriginal peoples was often "painted out of the narratives" created by other artists. "It's worth examining that whole period of art, so purely one-sided, like a big cover-up of what was really happening," he told *The Walrus* magazine. "I try to approach it with humour, focusing on the side of the art culture that is about survival and being able to adapt, and to look forward. It's a very gentle way of making people aware of this huge obliteration of our narratives."

Painter

Figure 14-20 Daphne Odjig stands in front of her painting *Bond with the Earth* at a gallery in Toronto. Odjig was born on the Wikwemikong Unceded Indian Reserve in Ontario. She said, "If my work as an artist has somehow helped to open doors between our people and the non-Native community, then I am glad."

Figure 14-21 Roch Carrier is a writer whose stories are enjoyed by both Francophones and anglophones. In 2002, the Canadian mint created a $5 bill that highlights scenes from Carrier's famous story *The Hockey Sweater*.

Writer

Olympic Athlete

Figure 14-22 In 2002, Catriona Le May Doan won a gold medal in the Olympic Games in Salt Lake City, Utah. In 2008, she was an athlete ambassador for Right to Play and a spokesperson for Spina Bifida and Hydrocephalus Canada.

Figure 14-23 Lesley Buttle (left) helps her son, Jeffrey, hold up the gold medal he won at the 2008 World Figure Skating Championship in Göteborg, Sweden.

Athletes and Roving Ambassadors

Government and corporate funding has helped many athletes compete for Canada at all levels of sports. But the dedication and sacrifice of their families, coaches, and other individuals has often been far more important.

Wayne Gretzky's father, Walter, helped his young son hone his skills by building what has been called the most famous backyard hockey rink in the world.

And when figure skater Jeffrey Buttle won the world championship in 2008, it marked another milestone in a career that began when his mother put him on the ice for the first time at the age of two. Lesley Buttle said that she would happily share her son with Canada, then added: "Of course, it would have been nice to share him when it was time to drive all those miles at 5 a.m. But no one's around to share that, only parents."

Whenever people put a flag of their country or an emblem of their school on their backpack, wear a T-shirt that says they are Albertan or Sri Lankan, or drive out of the province in a car with Alberta licence plates, they display where they are from.

Taking Turns

Is promoting national identity my responsibility?

The students responding to this question are Violet, who is a member of the Paddle Prairie Métis Settlement; Blair, who lives in Edmonton and whose heritage is Ukrainian, Scottish, and German; and Jane, who lives in Calgary and is descended from black Loyalists who fled to Nova Scotia after the American Revolution.

Violet

I don't need to advertise that I'm Canadian. Flag stickers? Not my thing. Don't get me wrong — I'm glad I'm Canadian. But I think of myself more as Métis. That's what I tell people when they ask. I think people should promote what makes them special. By showing that you're Métis or Inuit or Québécois, you do two things — you promote your own culture, but you also promote Canada's diverse identity.

I definitely think it's my responsibility to promote my identity as a Canadian. I wear a Team Canada hockey sweater a lot. When I wear it, I feel more connected to other Canadians. People smile at me — we have something in common. I also love Canada Day! Every July 1, I go down to the park to watch fireworks. This country could use more Canadian spirit. We're all Canadian — let's be proud of it!

Blair

Jane

I do think I'm responsible for promoting a national identity. But I don't buy into all this patriotic symbolism. Most of our symbols are so yesterday. I say let's throw out those old myths and create new myths about Canadians today. I'm interested in people's real experiences — that's what makes you who you are. If we started focusing on the present instead of the past, we could create a whole new set of symbols and myths — a whole new "us."

Your Turn

How would you respond to the question Violet, Blair, and Jane are answering? Have you ever done something to promote your Canadian identity? What would you consider doing in the future? Explain your responses.

Storytellers

Canada has had many storytellers over the centuries. Stories like L.M. Montgomery's *Anne of Green Gables* have helped shape Canada's image at home and in countries as far away as Japan.

Pierre Berton wrote 50 books for adults and 22 for children. Many of his books examined the myths and realities of Canada's history and identity. Among his most popular books were histories of the Canadian Pacific Railway, the Klondike, the Great Depression, and the exploration of Canada's North.

Berton was also a television personality and wrote scores of articles, columns, and essays. In many ways, he became as recognizable as some of his subjects. When Berton died in 2004, Mel Hurtig, author, activist, and the original publisher of *The Canadian Encyclopedia*, said, "[Berton] hated what he called anti-Canadians — people who put Canadians down and people who weren't proud of their country. I loved him for that."

The Greatest Canadians

In 2004, CBC TV asked viewers, "Who is the greatest Canadian?" Viewers nominated 140 000 people, and the debate raged until the top 10 were chosen and a final selection was made.

Examine CBC's list of the 10 greatest Canadians in "FYI." What elements of Canadian identity does this list represent? What elements of Canadian identity are missing from this list? Does this list fairly represent Canada? If so, explain how. If not, explain why not. What names would you add to this list? Why would you add them? Who would you delete to make room for them? Explain your choices.

FYI

The CBC's Top 10 Greatest Canadians

1. Tommy Douglas
2. Terry Fox
3. Pierre Elliott Trudeau
4. Frederick Banting
5. David Suzuki
6. Lester B. Pearson
7. Don Cherry
8. John A. Macdonald
9. Alexander Graham Bell
10. Wayne Gretzky

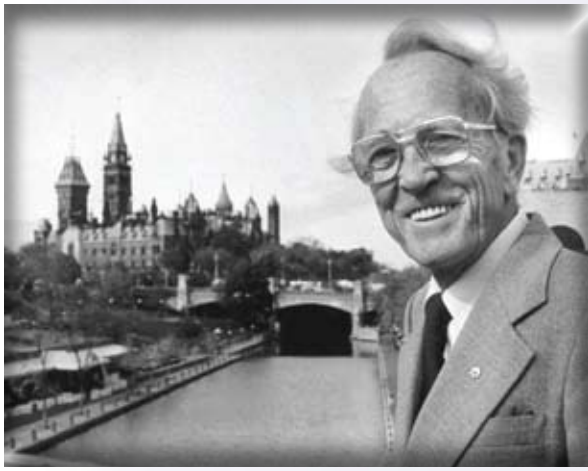


Figure 14-24 Former NDP leader Tommy Douglas, whose efforts to bring pubic health care to Canada earned him recognition as the greatest Canadian in a 2004 CBC contest.

Figure 14-25 Lucy Maud Montgomery's *Anne of Green Gables* — published in 1908 — has been translated into 33 languages and has contributed to tourism in Prince Edward Island where Anne's story took place. The Charlottetown Festival in PEI stages a version of the story every year.

Figure 14-26 Roy Peterson created this cartoon in response to the 2004 CBC contest to name the 10 greatest Canadians. What is Peterson saying about the contest and the final list?

THINK...PARTICIPATE...RESEARCH...COMMUNICATE...

1. Work with a partner to create an outline for a documentary film. Your outline can take the form of either a computer software presentation or a storyboard.

   The documentary will focus on your community's identity by showing its symbols and exploring its myths. It will tell people what makes your community different or special, in a positive or a not-so-positive way. The goal of the film is to explain why you think your community has — or has not — been successful in promoting a community identity.

   In your outline, explore some of the community's history and stories from its early days. Why is your community located where it is? What tales give the community its richness and character? What people should you interview? What places should you mention? What events should you recount?

   As you work on your outline, keep a journal describing your thoughts on how you chose the images and created the storyline. This journal will form the basis of your documentary's voice-over narration.

2. Develop a survey to find out what people think about a specific aspect of Canadian identity. You may decide, for example, to choose sports. Your survey might ask respondents to rank a list of sports in order of their importance to Canadian identity, then respond to questions and statements like the following:

   - Do you believe that one of these sports symbolizes Canada? Which one?
   - Do you believe that other Canadians would agree with you?
   - On a scale of 1 to 10 (1 = not important; 10 = extremely important), assess the importance of promoting the sport nationally.

   Your survey should include at least five questions. Ask 10 people — classmates, family members, friends, your teachers — to complete the survey.

   Prepare a summary paragraph explaining how and why you chose your focus and describing your findings. If your survey lends itself to mathematical analysis, you may wish to present the data as a graph that shows the responses as percentages.

3. In his 1964 book *Rivers of Canada*, Canadian author Hugh MacLennan wrote:

   > The rivers of Canada are still there, and their appearance and character have changed little or not at all in the last century and a half. It is only our use of them that has altered. Now we fly over them, build dams on them, fish in them for sport, use them for municipal water supplies, and some of them we have poisoned with sewage and industrial effluents . . . But the rivers are as worth knowing as they ever were, though none of us will know them as the voyageurs did.

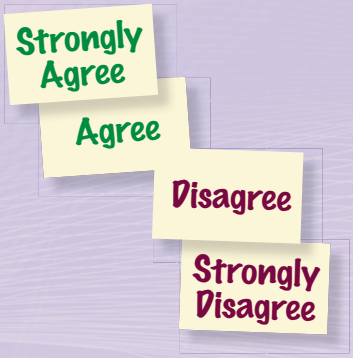
   Québec City–born Joseph Légaré was one of the first Canadian artists to start developing a distinctively Canadian style. He painted Figure 14-27, *Les Cascades de la Rivière Saint-Charles à la Jeune-Lorette*, in about 1832. This depiction of the falls on the St. Charles River illustrates his love for the rivers of Canada.

   Either paraphrase MacLennan's thoughts or paint a word picture describing Légaré's painting. In your statement, explain how Canada's rivers function as a symbol of national identity.

Figure 14-27

Skill Builder to Your Challenge

Build a Consensus



The challenge for Related Issue 4 asks you to take part in a four-corners debate on the related-issue question, then to work together to reach a consensus on the key course issue: To what extent should we embrace nationalism?

In this activity, you will work in a small group to reach consensus on the chapter issue: Have attempts to promote national identity been successful? As you work together, you will hone your critical-thinking and decision-making skills.

Step 1: Analyze the chapter issue

Working with a small group, use the skill you learned in the Chapter 13 skill builder (p. 311) to analyze the issue question for this chapter.

Step 2: Brainstorm to create a list of ideas about the issue

In your group, brainstorm to create a list of ideas that might be included in your response to the chapter issue. Choose someone to keep the discussion on track and someone to record the group's ideas. Be sure that everyone has a chance to contribute. All ideas are welcome at this point, even ideas that might seem unrelated.

Once everyone has contributed their ideas, narrow down the options on your list.

As a group, decide which ideas might be removed. Combine ideas that are similar.

Step 3: Discuss responses

Think about and discuss the results of your brainstorming session. Make sure everyone has a chance to contribute opinions and ask questions. The recorder should note areas of agreement and disagreement, perhaps by recording them on a chart like the one shown.

Step 4: Compromise and negotiate

Review the points on which there is disagreement. Listen carefully. Negotiate, compromise, and try to resolve differences. Find one response that everyone can live with and express this in a statement.

If anyone still has concerns about the statement, go through the steps again.

Have attempts to promote national identity been successful?

Idea	Agreements	Disagreements	Compromise
Artists have successfully promoted Canadian national identity.	People all over the world see their works. They show us ourselves.	They may create crazy paintings. They don't always paint Canadian subjects.	When Canadian painters portray Canadian subjects to the world and to us, they promote Canadian national identity.